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"GOD HATH HIS PLAN FOR EVERY MAN."

BY MRS. ANNIE E. THOMSON.
Take this morn'g home to your heart,
If groping amid earth's shadows;
And the blossoms of faith and hope will start,
And brighten life's dreary meadows,
And the clouds give place to the sunlight's gold,
And the rocks grow green 'neath the mosses;
"God hath his plan
For every man."
Though mingled with flowers and crosses.
Though weary, and long the time may seem,
Ere the veil of the future be lifted,
And many a radiant hope and dream
Have into oblivion drifted;
Yet after awhile the light will come,
And after awhile the glory;
"God hath his plan
For every man."
And the angels whisper the story.
Then, why should ye murmur, and sigh, and fret,
And follow each bent and calling;
The violet patiently waits to be wet
With the dew of the night time falling;
And the robin knows that the spring will come,
Though the winds are around her walling;
"God hath his plan
For every man."
And His ways are never failing.
Then gird ye on the armor of faith,
And onward your way keep pressing;
It may be through valleys of carnage and death,
Or up on the Mount of Blessing;
And if, by His counsel guided, at last
He'll lead you up to your glory,
"God hath his plan
For every man."
And the angels whisper the story.
DELAWARE, 1873.

STRASBURG CATHEDRAL—EFFECTS OF THE BOMBARDMENT.

BY REV. HENRY W. WARREN.
Cathedrals have their individual characteristics, as truly as their builders. The peculiarity of this one consists in having a kind of out-work of slender columns, arches, and enclosed niches, thrown like a veil of barred muslin over the front. In some places it nearly conceals the background of the cathedral wall, and holds the eye in its entanglement of beauty. Especially when the western sun casts the shadows of this projected outwork upon the main wall, it seems doubled, and the real wall almost hidden. When one considers that this kind of work is carried up 400 feet, the light, graceful, airy effect that is produced must be confessed to be indescribable. Into this delicate tracery crashed the shells and balls of the Germans in 1870. Its effect can be imagined. You can stand in one spot and count where thirty shells struck the spire. They tore into this slender drapery; they crashed through its gorgeous windows; they smote interior columns, leaving great ugly scars, that time cannot heal; one made wild music in the organ, never intended by the builder; and on the night of August 25th, the roof over the vast church took fire. Streams of melted copper poured down the gutters, and spires of flame leaped up to vie with the tallest spire of stone man has ever erected. The flames ceased only when there was nothing more to burn. Still the French maintained a post of observation in the spire, and still the Germans rained their shells upon it. The very cross on the apex was hit, and saved from falling only by the lightning-rod. They say the building was struck by two hundred and fifty shells.

The general effect is much less than might be expected. A careless observer might hardly notice any effect of the bombardment. The open work let the shells pass into the solid stone, and out again. You see, far up, part of a battlement gone, a pillar replaced by brick-work, and some light scantling where stone ought to be. To be sure, the roof is not yet replaced, but this is

hardly noticeable from the ground, as the solid arches over the church were not affected by the destruction of the roof. The building teams with workmen, and soon most of the marks of war will be seen only by bright new stones that take the place of those injured.

This magnificent structure has seen many perils, and survived them all. It has been shaken by four earthquakes, struck by lightning, and more or less thrown down nine times—has been ravaged by fire five times—endured the Jacobin fury in 1793, tearing down two hundred and thirty seven of the statues, who proposed to treat its lofty spire, who they treated the column in the Place Vendôme in Paris a century later. But it stands in such wondrous perfection as to make one see the propriety of comparing God's spiritual work to a temple. Begun long ago, it is not yet finished—room enough for new stones; and none of it old.

It stands where the Celts once had a Druidical forest, and offered human victims. The Romans built on the spot a temple to Hercules and Mars. One of the statues of the former still decorates the present building. Since A.D. 510 the site has been occupied by a Christian church. About 1015, one of those spasms of sacrifice seized the country, and from one to two thousand men toiled at the erection of this cathedral—not for pay, but for the salvation of their souls. Grandeur than sculptured frieze, lofty column, grand facade, and pinnacled spire, is the fact connected with nearly all these old cathedrals, that men toiled at their deep foundations, cut the hard stone into beauty, and lifted it into its place for the good of their souls, for the joy of sacrifice. It sweetens much of the taint of blood that so deeply stains those ages.

It is hard at first to reconcile one's ideas of a church, with the multitude of possible and impossible animals that these old builders scattered over their structures. You may stand either on the north or south side, and count without moving over thirty huge animals with heads of bulls, dogs, bats, goomes, and fiends, put on the most inconceivable bodies, and projecting two or three feet, to serve as ornaments and water-spouts. Some tear their jaws open with their hands, to let the water run out; others are doubled up with a perpetual belly-ache; others, again, have such an evident nausea, that a stream from the mouth is the most natural thing to be expected. They grin, leer, cock their heads one side, and seem to roar with pain day and night, century by century. Gothic seems the right word to apply to this style. But these old builders believed that impy thronged the churches—so they set them to service, always on the outside—made them bearers of water—set them to do menial work. But that grim humor that ran almost wild in producing quaint images, could curb itself into carving the holy exaltation of an angel's face, or the tender sweetness of a child's.

Something is also needed for variety, where such an immense number of human statues are introduced. Eighteen equestrian statues will be needed to fill the niches on the front. A single portal has fifteen life-size statues, seventy groups of statues (of from two to five figures) twenty inches high, and so admirably done that the Scripture scenes they represent are recognizable at once; besides ninety six figures, cut in bas-relief. In addition to all this statuary, the pedestals, canopies, little animals not over three inches long, and arabesque work, fine as a worsted thread, are too wonderful for description. Nothing short of a study should be given to these grand results of human thought and toil. All the best work, thought, feeling, and love of centuries crystallized in these glorious piles. What seems but a maze of meaningless marbles at first glance, marches out to the whole story of sin, redemption, and final glory to him who patiently lingers to study and feel. These men were earnest and full of the sublime gospel that they put into stone. Few in those ages could read the printed page; but written in stone, the one object that towered towards heaven, the first sun kissed in the morning, and the last on which he smiled at night, every untalented peasant could read "that sweet story of old." And because we have learned other languages, and have other pages to read, is no reason why we should be blind to what men felt in their hearts, slowly cut into stone, and set up to endure. There is often more power to stir feeling in a stone, than in a page. Each truly holds, and yet utters what feeling was put into it. The very gates and stones of Jerusalem were precious to God and His people. So is every stone over which a human heart has brooded till it has been warmed into life, and made to take the heart's meaning. How much more where millions have been built into shapes of beauty and power.

Strasburg, July 26.

A DAY IN MILAN.

BY PROF. C. S. HARRINGTON.
Would you enjoy a walk with me in the streets of Milan? Well, then, drop your outward self for a while; and lo! your inner self is here. We will not begin our walk at any one of the eleven gates of the city, lest we be stopped by the officials, as something contraband. We will not be cumbered with any luggage, not even a pilgrim's wallet, lest we be annoyed by some dozens of offers to carry it for us for a consideration. Just a little way in from the Porta Venezia, near the north side of the city, let us start from the Piazza Cavour, leaving the handsome public gardens behind us. Take a good look at this statue of Cavour in bronze, before you go. What a massive head he has! and what a noble countenance! He is Italy's boast now. The hand of all her people is in Clivio's brazen hand, as she stoops at the foot of the monument to write his eulogy on the marble tablet.

You will not see much of the famed Italian sky here in these streets; they are too narrow. Never mind—you have seen as fine a sky in your own native land. But this Via del Giardino, that we are taking for our promenade, is much wider than the average. It has narrow side-walks, and no curbstones, and the pavement slopes both ways to the middle of the street. Those broad, flat blocks of stone, that run along in a double line through the whole length of it, are an admirable arrangement for horses and vehicles, and passengers too.

How singular the houses look. They are just plain, stuccoed walls, unrelieved by projecting window-sills and caps, or even by brackets or mouldings at the eaves; and the lower windows are all barred with iron, as though every house were a prison. A dull brown or drab seems to be the prevailing color; but the heavy blinds which set into the wall relieve the monotony a little. No private dwelling is entered in this way. The shops, to be sure, have their street entrances. But here is a spacious archway, opening into an open court. Half way in, a ponderous iron gate reveals through its grating a grass-plot, set with shrubbery, or a flower bed, or a fountain; and on the opposite wall there is a deceptive fresco that makes you see a distant landscape, a water-fall, or a gorgeous palace. If you wish to enter, you will ring a bell just by the gate, and then from the court we can enter the house. Or perhaps you will linger in the arcade that runs around the court, and admire the comfort and beauty of this doorway within the walls of the house, retired from the busy, dusty street.

But let us take the street again. Do you notice how many dwarfs and deformed people there are? And the men and women are all of a diminutive stature, as compared with the American people. It seems as if the luxurious growth of the vegetable kingdom, in a sunny climate, was reversed in the animal. The old Romans had a passion for dwarfs for household pets, and paid great prices for them among their slaves. Perhaps these are their descendants. What a dark tinge everybody's face has—almost a quadron color! And every eye is black—not a blue one do we meet; and a red-haired Milanese would be as strange as a straight-haired negro.

Here is an itinerant fruit-vender. His two-wheeled platform is covered with figs, purple and green, freshly picked and lying among leaves; peaches and pears; green and purple grapes, in large, luscious clusters; plums and apples. He will be glad to weigh us out a quantity with those brass balances, at so many centesimi a pound. Or, if you prefer, you can buy better ones at the little narrow stalls that run on indefinite distance into the darkness, but show very tempting things at their mouth. The grapes will especially attract you, for you can get for two cents as many large, sweet clusters as you can eat. If you want them fresher still, you can get them of that country lass, who is coming there with her comical looking outfit, right from the farmhouse. A forlorn little donkey, with one or two straps around his body, and a ponderous blind-bridle below his long ears, with a rude frame on two wheels behind him, and two long poles thumping his sides. Two ropes, ragged and knotty, running from the donkey's mouth to the hands of the driver, who sits amid baskets and bundles that make the rope-net-work of the bottom of the vehicle sag half way to the ground, make up the picture of the market girl or woman, as she brings her fruits or vegetables to the city. They are fresh and nice; help yourself.

See those men with broad-brimmed hats, long flowing black gowns, and a band about the waist; or those others, with a dingy dark gown and cowl hanging down behind, a cord looped around their body, and crosses and beads dangling at their heels! They are the priests; and surely the souls of

the people must be well cared for, if a numerous priesthood can do it. How odd it seems to see so many soldiers; yet they look neat in their various uniforms and armor. Most of them have long swords, that clank and drag on the pavement. Some have the short knife at their side, with a handsome belt and sheath. There is one with a neat cap, trimmed with silver; another with a Napoleonic chapeau; another with a helmet of brass and a tall crest, like an old Trojan; and here is one with a slouch hat, covered with a mass of drooping feathers, like a rooster's tail in a shower. What a tax upon a country it must be to support so many idle consumers, whose only business is to eat and shoulder arms.

There comes a funeral procession. Four priests are carrying a little coffin, and a wax candle in the other hand. Several little children dressed in white, with white veils on their heads, and bearing flowers, are following behind. Sometimes the body is borne upon a bier, and the coffin is covered with a white pall. The priests precede it with tall candles, and children with flowers walk behind, and the friends follow.

Here we are at the Piazza della Scala. In the center of the Square stands the beautiful monument of Leonardo da Vinci. The Milanese claim him as the founder of the Lombard school of painting; but he was born in Florence, and with him and his great rival, Michael Angelo, the culminating point of Italian art was reached in the sixteenth century. He needed no other monument to make his name immortal than his celebrated *Last Supper*. If you could ever worship a picture, it would be the Christ of that painting. No other conception of the Saviour ever embodied so much sorrow, and love, and dignity combined. But here stands his monument in marble. It is his own statue, in flowing robes, and on the pedestal at the corners are the statues of his four pupils, Salaiuo, Beltraccio, Marco da Oggiono, and Cesare da Sesto. Here are seats all about the area. If you will come here this evening, you will hear fine music from the military band, and see the piazza thronged with people of every class, and the little children, even at their sports in the open air, amid the chattering and laughing of the grown folks. We will take a "granita" at one of these cafe-tables on the sidewalk, and enjoy the evening out-door life of the Milanese. The little flower girl will bring you a beautiful bouquet for a penny, and a match-tray will be sure to come round before you are done. But enough.

What! a day in Milan without the Cathedral! May be we will look at it another time.

ALONE WITH GOD.

BY D. D. HUDSON.

Alone with God! I feel the hush
Of night fall on my weary mind;
My veins all throbbing with the flush
Of fevered impulse undimmed.

An anxious care hath, side by side,
Wrought with me all the living day;
With blow for blow, and stride for stride,
Hath chafed and pained my vexed way;
Forebodings have inlaid my toil,
And fears have interlaced my thought,
And gloom conspired my skill to spoil,
To mar the hardiwork I wrought;

And yet I strove until the sun
Had sunk its latest shaft of gold—
Until the stars had one by one,
Shone on the damp and dusky world.

My heavy heart! I brought it here,
When the long, anxious day was done,
To sit communing with its fear,
And feel its turgid current run.

The dark and silent current to flow
Like some serene celestial stream;
Born in unspoken words and low,
Begin to sanctify my dream.

Alone with God! this thought comes in,
And settles on me like a calm;
Each undefined impulse of sin
Yields to the solace of this balm.

Unbreathed compassion taps me round;
Unuttered sympathy is given;
My prying spirit from the ground
Uplifts its freshened face to heaven.

Alone with God! all vexing care
Falls back on the departed day—
Back in the past; and buried there
Are all forebodings and dismay.

Alone with God. I am at peace
With earth, and heaven, and my own breast.
Alone with God, my musings cease;
The curfew calls me to my rest.

RELIGION AND SCIENCE.

(From the excellent address by J. Lawrence Smith, late President of the American Association for the Advancement of Science at Portland, we take the following extract:)

"Reference has already been made to the tendency of quitting the physical to revel in the metaphysical. More special reference will be made here to the proclivity of the present epoch among philosophers and theologians to be parading science and religion side by side, talking of reconciling science and religion—as if they have ever been unreconciled. Scientists and theologians may have quarreled, but never science and religion. At dinners they

are toasted in the same breath, and calls made on clergymen to respond, who, for fear of giving offence, or lacking the fire and firmness of St. Paul, utter a vast amount of platitudes about the beauty of science and the truth of religion, trembling in their shoes all the time, fearing that science may take away their professional calling, instead of uttering in a voice of thunder, like the Boanerges of the gospel, that 'the world by wisdom knew not God.' And it never will. Our religion is made so plain by the light of faith, that the way-faring man, though a fool, cannot err therein. I firmly believe that there is less connection between science and religion than there is between jurisprudence and astronomy; and the sooner this is understood the better it will be for both. Religion is based upon revelation, as given to us in a book, the contents of which are never changed, and of which there have been no revised or corrected editions since it was first given, except so far as men have interpolated—a book more or less perfectly understood by mankind, but clear and unequivocal in all essential points concerning the relation of man to his Creator—a book that affords practical directions, but no theory—a book of facts, and not of arguments—a book that has been damaged more by theologians than by all the pantheists and atheists that have ever lived and turned their invectives against it. And no one source of mischief on the part of theologians is greater than that of admitting the profound mystery of many parts of it, and almost in the next breath attempting some sort of explanation of these mysteries. The book is just what Richard Whately says it is, namely: 'Not the philosophy of the human mind, nor yet the philosophy of the divine in itself, but (that which is properly religion) the relation and connection of the two beings—what God is to us, what He has done and will do for us, and what we are to be in regard to Him.' Now science on her part has her records; they are discovered truths in the relations that man bears to the animate and inanimate kingdoms around him, so far as they are discovered by him from time to time; but as he has to proceed in his labors with imperfect instruments, and often equally imperfect senses, he has to correct himself over and over again, and his observations and theories, especially the latter, make frequent shifts, each time supposing that the true one has been reached.

"For the last fifty years or more the unity of the human race has been a most prolific subject of investigation and discussion, until it was generally conceded that there must have been more than one origin for the different races. In fact, theologians had already entered on that chimerical work, called reconciling science and religion, and saying, after all, there was some little mistake in the biblical record on that subject; and if the au hor would only permit, it would be well to make a correction just there. But this could not be done, and there it stood, that all men were of one flesh. But science, restless, changeable, moved on; and to-day the unity of the human race is insisted on by nearly all the leading naturalists.

One other example I give under this head, and I have done. The book of science teaches that the sun is the source of all light and heat; yet in that post-prophetic chapter of the book of our religion, it is said that the creation of the first day was light, and not until afterward was the sun created. And this was again a stumbling-block to theologians, and many wished that Moses had been a little more particular. But science tells us that if we can imagine one to have been placed on our globe before it had consolidated, he would have seen vast seas of vapor floating around and far above it, shutting out the very light of heaven, so that darkness brooded over the waters; and that the first benign influence that smiled upon the earth was the light struggling through the dark mist, and the prophetic eye, either on the plain, in the valley, or on the highest mountain peak, would not behold whence it came, and might exclaim in sublime poetic ecstasy, 'God said, let there be light; and there was light.' And not until, perhaps, ages after that, did the bright orb of the sun reveal itself to the prophet as the source of this light.

"So I say, let our book of religion stand as it is. If it be not of God, it will come to naught. And let science search for truth; and if it mistakes its results it is certain to correct them in time, for the causes of its perturbations are as surely discovered as Leverrier and Adams discovered those of Uranus. Science and religion are both traveling to the same great point—toward the Author of all truth, yet by two very different roads. Science treats of certain mathematical axioms and principles, recognizing matter and certain forces or modifications of an energy innate in matter, as heat, light, electricity, etc.; religion is guided by its ax-

ioms and principles, as faith, love, and hope; and with these it is expected to work out its great end in the present and future of mankind. Science is nature revealed; religion is nature's God revealed; and neither the one nor the other can be without its axioms, incapable of demonstration. Faith is as much an energy of the immortal, as heat is one of the energies of matter. We know heat by its phenomena alone, and we know faith in the same way, its phenomena proving its existence as well to the child as to the man, to the learned and the unlearned. That many a scientist will be swallowed up in pantheism from want of patience, is to be expected; and I regret to acknowledge, with Hartmann, 'will maintain that creation is a cause, existence a misfortune, life a deepening disappointment, and that the extinction of personal consciousness is the only salvation;' but many more will enjoy the double felicity of arriving at the great end, sustained both by science and by religion.

THE PRAYER-GUAGE.

"I cannot close this part of my subject without reverting to the tendency of certain men of science to make physical experiment the test of all truth. Even prayer and divine providence influencing affairs in this world, must become subjects for experiment; and if the results be not in accordance with these experiments, then suspicion is to be cast on faith. This has been truly explained as coming from the spirit of an age which strives to make natural science the all in all of wisdom, and begins with nature instead of beginning with God, and ends with burying man, and even God, within physical conditions, and assigning to the supreme Spirit the impersonality that is usually ascribed to material nature; and all this in spite of the fact that profound philosophers have believed in there being a consciousness subject to influence above their sense.

In this matter of subjecting faith to physical test by what is now commonly called the "prayer-gauge," philosophers of the most advanced school differ very widely in their opinion, and that remarkable Pantheist (or pessimist), Edward von Hartmann, probably the most remarkable man of that school since the days of Spinoza, who believes only in nature, yet ranks with the old patriarch in his idea of the power of faith, or something next akin to it; for he calls all mankind to 'combine together in one grand act of self-abdication, and to resign the very faculty of will by a mighty concert, not of prayer, but of self-renunciation, by the help of such means as art and science may apply, and by such perfection of the magnetic telegraph as shall enable them all at once to will to will any more, and so to bring all conscious personal life to an end by an absorption in the almighty and unconscious spirit.' Not the most ascetic religious devotee could exhibit more unbounded confidence in the power of faith subverting not only the laws of nature, but nature herself, as is expressed in those views.

"In fine, then, gentlemen, let us stick to science—pure, unadulterated science, and leave to religion things which pertain to it, for science and religion are like two mighty rivers flowing toward the same ocean, and before reaching it they will meet and mingle their pure streams, and flow together into the vast ocean of truth which encircles the throne of the great Author of all truth, whether pertaining to science or to religion. And I will here, in defense of science, assert that there is a greater proportion of its votaries who now revere and honor religion in its broadest sense, as understood by the Christian world, than that of any other of the learned secular pursuits."

THE PROGRESS OF EVANGELIZATION IN SPAIN.

The deplorable political condition of Spain is calculated to withdraw attention from the progress of the religious movement which several native evangelists are carrying on in different parts of the country. We are glad, therefore, to notice the details given by the Madrid correspondent of the "True Catholic," to the effect that the Presbyterian Church has organized what is called the "Spanish Christian Church." The assumption of this title may give offence to other evangelical communities, as seeming to dispute their right to be considered Christian churches. But this, it is stated, was not intended, the object being to "sustain the principle that churches ought to be bound together in one organic body, and placed under Presbyterian governance." In the earlier stages of the Reformation movement there were two Presbyterian centers in Spain—one in the South, supported by the Edinburgh Spanish Evangelization Society—the other at Madrid. They had separate confessions of faith, but founded, more or less, on that of the Westminster Confession, and separate rules of Church government. In 1871 the two met at

Seville, and effected a union on the understanding that they might use either of the forms existing until the Spanish Christian Church agreed upon a confession of faith, a code of discipline, and a directory of worship, to be adopted permanently by all. The number of congregations in connection with this Church in 1871, was only ten; last year it comprised sixteen different congregations, four of which were in Madrid. The General Assembly held its annual sitting this year in June, in the Spanish capital, when Senor Cabrera, of Seville, preached a sermon at the commencement of the proceedings to the delegates assembled from various parts of the country and a numerous auditory. The number of congregations represented was fourteen, and this included four new congregations; but six of those which sent delegates last year were unrepresented, owing to different causes—the unsettled state of the country probably being one of them.

The confession of faith was the principal work of the Assembly in 1872. The code of discipline chiefly engaged its attention this year, but some other business also came before it, affecting the more complete organization of the Church for the future; and it was arranged that the whole country should be divided into four Presbyteries, the churches of Andalusia gathering around Seville, those of Catalonia, Aragon, and the Balearic Islands having Barcelona for their center; whilst two Presbyteries were assigned to Madrid, one embracing the churches north of the capital to Santander, and the other those south as far as Carthagena and Alicante. During the sittings of the Assembly in Madrid, social meetings were held in private houses for Christian conference and mutual edification, and much common sympathy and regard were manifested, both there and in the provinces, among Protestants of different persuasions. The Episcopalian minister at Seville preached in Cabrera's pulpit to enable his Presbyterian brother to attend the Assembly; and this is represented to be quite usual in Spain, the Spanish Protestants fully understanding, amidst their ecclesiastical differences, the unity of the Church of Christ, in opposition to the false, boasted unity of the Church of Rome.—Record.

HOW TO FILL A CHURCH.

I have been to four churches to-day, besides the Cathedral. Various attractions were offered to fill the houses, and with various results. The first was a funeral. It was quite successful, for death has always a strong interest. Even the Christian hope only mitigates its severity, and leaves survivors suffering within the limits of endurance. The next was royal congregational singing; with a great German volume of sound, and it succeeded pretty well. The next was the monumental church of St. Thomas. It had some of the most striking results of art, good preaching, and military patronage in its favor. It was filled. The next was the Church of England service. There were twenty present.

Then I went to the Cathedral. There was a dense mass of humanity, standing up and packed together; I could hardly wedge myself into it. The mass sweat and steamed. Every man took a Turkish bath in five minutes, without charge; stretched his neck, and stood on tip-toe. What in the world was it? I could neither see nor hear any service. Soon I discovered. The cock was about to crow, and the puppets to march on the great clock. They did their work as they have done it every day at noon for years, and that crowd melted in a different sense from what it threatened to five minutes before.

I advise every Church that has not full houses to get a wooden cock to crow at 10.30 A. M., and have the pastor begin immediately after. H. W. W.

The Rev. Dr. Hall, a popular Presbyterian minister, imported a few years ago from Ireland, and now preaching in N. York, returned to his native land on a visit this summer. He thinks he sees decided progress in Romanizing the Church of England. In a letter to *The Observer* he says:—

"Nothing strikes me more, after a year's absence from Great Britain, than the steady progress made by the Oxford theology and the ritual observances which express it. In quarters where its entrance was resisted, it has made way and conquered the ground. Partly from the great energy and diligence of its supporters, and largely from the want of organization and a definite policy among its evangelical opponents, it threatens to paralyze the energies of the English Church, and to withdraw her from the side of the Reformation."

An anecdote of the late Chief Justice Chase shows his cleverness at repartee. While on a visit to the South he was introduced to a very beautiful lady, who prodded herself on her scorching ways, saying to him, "I am an unconquered rebel!" "Madam, you are so perfectly constructed that reconstruction is impossible!" was his quick reply.

DOCTRINAL PAPERS.

BEECHER ON HOLINESS RE-VIEWED.

BY REV. DANIEL STEELE.

An inquiring friend in *The Christian Union* of July 16, makes the following query:—

"If holiness is not a miracle, wrought in a moment, but the slow result of discipline, as you say, what explanation can you give of those who profess to have become holy in a moment?"

ANSWER.

"If a man were to assure us that he had become learned by a sudden affluence of inspiration, we should believe him mistaken. Good people often mistake emotion for holiness, which is one of those ripe fruits that God gives to no man, except as the result of toil and patient waiting. Now, the God of all grace, who hath called you to His eternal glory in Christ Jesus, AFTER THAT YE HAVE SUFFERED AWHILE, make you perfect, etc. 1 Peter v. 10."

This answer is supposed to come from the pen of the editor. The logic of the answer is remarkable. The negative belief of one man is arrayed in opposition to the positive testimony of thousands who speak from the very core of their consciousness, under the illumination of that Spirit whose office it is "to show to us the things freely given to us of God." Entire sanctification is one of these things. But the Scriptural argument is still more remarkable. It is well that the entire verse was not quoted. The quotation would have spoiled the argument. The *etc.* covers three other verbs: *stablish, settle, strengthen.*

It is not a very encouraging view of the promise, that they are not available now, but after a period of suffering. God does not propose to strengthen preparatory to the conflict, nor to settle and stablish before the earthquake and the tornado—but only afterwards. Please mark that all these promises relate to spiritual grace, which in every other passage in the Bible is available now—to-day, unless expressly limited to some future day of trial, like "the valley and shadow of death."

Moreover, Mr. Beecher's exposition destroys the ground of faith. Genuine faith appropriates the promised grace now—just as I am. Real faith exists under no other conditions. When a man asks God to perfect, or to strengthen him after a little while, he implies a doubt of God's ability or willingness to do the work now. Then, again, this "awhile" is a period so indefinite that no one can surely know when he has suffered enough, and has reached the gracious hour when God will bless him. Mr. Beecher's interpretation would lead to legalism. It would be very natural to regard the sufferings of themselves contributing to the perfection of the soul, and hence meritorious.

Now for the true explanation of this Scripture. It is all in a nutshell. The phrase, "after that ye have suffered awhile," is adverbial, and modifies the verb "hath called," and not the four verbs, "perfect, strengthen, stablish, and settle." Let us paraphrase the passage, and bring out the meaning of the Holy Spirit. "But the God of all grace, who called you in (or by) Jesus Christ, unto His eternal glory (heaven), (not now, but) after ye have suffered awhile longer (on earth), perfect you (now); stablish, settle, strengthen you." The sufferings are to pass away before the eternal glory is to be entered.

Let it be supposed that we have no authority for this rendering of the passage, we quote the words of the greatest exegete of this century, Dean Alford: "These words, 'when ye have suffered a little while,' belong to what has gone before, 'who called you,' etc., not to what follows, as is decisively shown by the consideration that all four verbs must belong to acts of God on them, in this life, while these sufferings would be still going on. The 'having suffered a little while' is the condition of their calling to glory in Christ." So far Alford. This conditional participle, *pathonous* (having suffered), might have been translated with the word if, instead of the word after: "Who hath called you unto His eternal glory, if ye shall have suffered a little while (for Christ's sake)." The use of the future perfect tense of the verb expressing the condition of their admission to heaven, is advocated by the same great scholar. Thus the passage is a strong Arminian proof text, since the calling "unto eternal glory" is not absolute, but conditioned on the free will of the persevering believer. This Scripture is also a proof that Christian perfection may take place before death, since the "stablish, strengthen and settle," all follow the verb "perfect."

It might also be quoted to prove that there is an indefinite growth after we are complete in Christ, becoming more and more established in the truth, and "strengthened with might by His Spirit in the inner man."

It is true that some "good people mistake emotion for holiness." These are those whom Mr. Fletcher calls "land flood," or freset professors. But what does this prove? Multitudes have the emotion and the conscious cleansing too. Their lips and lives testify to this fact, as did Rev. Alfred Cookman, two years before his death: "I, Alfred Cookman, am washed in the blood of the Lamb." Is not Mr. Beecher guilty of the fallacy of *ex quo disce omnes*—judging all by one, magnifying the exceptions, and minimizing or ignoring the general rule? So it seems to us. The work of Christian perfection, instantaneously wrought by the Holy Spirit, is always attended by more or less emotion. The wagon cannot go without noise. Are we to infer that there is no such thing as a real motion because some good people mistake the

noise for motion? The grand error into which Mr. Beecher has fallen, is to overlook the agency of the Holy Ghost. He is a rapid transformer. He may do in a day a work which would be marvelous and miraculous in centuries without him. When faith in the promise of the Father is in exercise, God does not need the addition of our "toil and patient waiting" to accomplish our spiritual transfiguration. This faith arises when we "know the exceeding greatness of His power to usward who believe." We may know this when we simply trust His word, venturing on Christ as a present and complete Saviour by a naked act of faith in His naked promise. There are those who know what amazing results follow, not only in our sensibilities, but in the secret depths of character. The testimonies of such persons are not to be set aside by the assertion that they are mistaken. John Fletcher, William Bramwell, Wilbur Fisk, James Brainard Taylor, C. G. Finney, and Thomas C. Upham, may be supposed to know as much about their own hearts as Henry Ward Beecher does, and they may be trusted as witnesses capable of discriminating between emotion and entire sanctification, instantaneously wrought on their consciousness by the Sanctifier applying the blood of Christ which cleanse from all sin.—*Advocate of Christian Holiness.*

CORRESPONDENCE.

DR. THOMAS GUTHRIE.

The last words of the dying Tyng to his father, were, "Stand up for Jesus." Similar was the last message that fell from the lips of the lamented Guthrie to the absent members of his family: "Stand up for Christ." What advice could be better? What example nobler than his own life, which for fifty years had been a living testimony to the unsearchable riches of Christ? Nobly had he stood up for his Master, and proclaimed Him as a Saviour to a dying world. On Monday morning, the 24th of February, 1873, a little past two o'clock, "without a struggle or sigh, and so peacefully that it was impossible to tell the exact moment of departure," the spirit of the Rev. Thomas Guthrie, D. D., passed from earth and took its flight above.

But a few months have passed since a great man has fallen in Israel, and thrown Scotland into mourning. While writing these words I am reminded of the utterance of the sainted McCheyne, "live so as to be missed." And so did Guthrie live. He is missed to-day; his family miss him; six sons and four daughters miss a father's counsel and prayers; a wife, an affectionate and loving husband; the Free Church of Scotland miss him; and she will not soon, if ever, see his like again. He was one of her noblest and most eloquent sons; but being dead he yet speaketh. He lives to-day in the rich utterances that have fallen from his lips, and in the thousands of hearts who have waited on his ministry. The fruits of his self-denying labors, of his powerful preaching of the Word which has captivated so many hearts—the day alone will declare it.

Not only does the family and Church miss him, but upon the "Ragged Schools" does his loss press heavily. He is missed there, and his loss is irreparable. I have not been told what monument his friends have erected over his grave; but these schools will ever remain a monument of his untiring industry and zeal, more enduring than brass or sculptured marble.

Dr. Guthrie stood alone. In his own sphere, in his own work, he was unequalled. His eloquence, so characteristic of himself; his nature, so emotional and affectionate; his ready wit, genial humor and "tender pathos;" his power of illustration and appealing to the heart; his humility—all so permeated with his own idiosyncrasies that he was "an invaluable boon" to the Church, and there was none that surpassed him. He was a great laborer, and unwearied in his efforts to promote the cause of truth. The project of the "General Manse Fund," for the aiding of country ministers who had left the Establishment and were in destitute circumstances, originated in his own mind; and the Herculean task of going through all Scotland, visiting every town, and in many places calling upon every member of the congregations, to plead for this fund, was performed by him personally. But this immense labor, notwithstanding his great powers of endurance, was too much for him; overtaken nature gave way; and a disease was contracted which, after a space of twenty-five years, has laid him in his grave.

Prominent among the traits of his character was his philanthropy. He exhibited the most intense sympathy with the poorer classes. The squalid misery and wretchedness of the poor and abandoned have been described by him in the most picturesque language. Often was he at the homes of sorrow and suffering, soothing and cheering them with his kind words. He was a man among men. He was the preacher for the people. He placed himself on a level with them, and spent his life in elevating them to a higher manhood. In graphic illustration; in applying gospel truth to the heart, by using the commonest incidents in every day life; in affectionate regard for men; in preaching Christ and Him crucified to a perishing world, he was a Czar of many lands. He did not shun contact with vice and degradation, or poverty, but went into the streets of Edinburgh and rescued the children of sin from their poverty and pollution, and placed them in his "Ragged Schools."

Dr. Guthrie possessed in an eminent degree a humble, trusting, child-like spirit. He loved children, and seemed never so happy as when in their presence. As he approached his last hours on earth, he was often cheered in his sickness by the singing of children's hymns—such as,

"Jesus, tender Shepherd, hear me;
Bless Thy little lamb to-night;"
and
"There is a happy land."

One evening he requested them to sing, and on being asked what they should sing, he replied, "give me a bairn's hymn."

His love for life was great, and he clung to it with tenacity, but seemed ready, when his time had come, to go. He exclaims, "O, most Mighty and Most Merciful, pity me, once a great sinner, and now a great sufferer." "I am a father, and I know what a father's heart is. My love to my children is no more to God's infinite love as a Father, than one drop of water to that boundless ocean out there." "Death is mining away here, slowly, but surely, in the dark." "I often thought, and even hoped in past years, that God would have granted me a translation like Chalmers' or Andrew Thompson's; but it would appear now this is not to be the way of it." "O! the power yet in that arm" (his right arm stretched out with force in bed). "I doubt it presents the prospect of a long fight; and if so, Lord help me to turn my dying hours to better purpose than ever my preaching ones have been."

At one time his sight was obscured, and some one remarking that it was "a little significance," he replied, "ah, no; it is just like the land birds coming and lighting on the mast, which presage to the weary mariner the nearness of his desired haven."

Another prominent trait in the character of this devoted man of God, was his catholicity of spirit. Whatever was good in others he liked, no matter how peculiar their views or beliefs. He cherished a regard for all men, of whatever denomination; and though often differing from others on important points, and disliking their actions, yet he was never known to have entertained any but the kindest feelings towards them personally. On his death-bed he exclaimed, "I would be most willing that any man who ever wrote or spoke against me should come in at that door, and I would shake hands with him."

In his memoir [to which I am indebted for his last words] it is stated that this was a prominent feature in his dying hours. The clergymen who visited him and prayed for him, were, Revs. Thomas Vores, of the Church of England, James Griffin, of the Independent Church, and George Carr, of the United Presbyterian Church. All these brethren were welcomed with pleasure, and he enjoyed their communion.

Dr. Guthrie has gone. "He rests from his labors, and his works do follow him." Dr. Candlish, who preached the funeral discourse, says: "How I admired and loved Thomas Guthrie, and how he reciprocated my affection during all the years of our close familiarity and most intimate friendship. How trustworthy a friend I have ever found him; and how very pleasant he has been to me, I dare not trust myself to say. Friend and brother, comrade in the fight, companion in tribulation, farewell! But not forever. May my soul, when my hour comes, be with thine."

Men of talents, men of abilities, men of learning, are not uncommon; men powerful in thought and speech are often raised up; but genius—real, poetic genius, like Guthrie's, comes but once in many generations. Nor was it genius alone that distinguished him; the warm heart was his, and the ready hand—the heart to feel, the hand to work. His pity was active. Tears he had, but also far more than tears, for all who needed sympathy and help. The Church does not seem to me what it was, now that Guthrie is away. He was a power unique in himself, and rising in his uniqueness above other powers.

His disease was that of the heart, contracted, as we have intimated, years ago. His mortal remains were laid in "Grange Cemetery," in Edinburgh, in a sunny spot, where the ivy covers the wall, and where nature has bestowed some of her loveliest hues. The Doctor had a keen sense of the beautiful, and very fitting was it that this sunny man should select this grassy plot for his grave, where the sun ever smiles and the birds delight to sing.

His funeral, says the writer of his memoir, was the greatest gathering seen in Edinburgh since the death of Sir James Simpson. The procession was about three quarters of a mile long, attended by over thirty thousand people! And very affecting it must have been to see the boys and girls of his "Ragged Schools," as they marched in front of the procession, with their spotless clothing and badges of crape on their arms, and to think that he who had transformed these neglected youths into honest members of society lay yonder in his coffin. They laid him in the grave, and the vast concourse of people slowly retired.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

W. H. TURKINGTON, JR.

THE CENTENARY BIBLICAL INSTITUTE.

BY REV. J. EMORY ROUND.

On July 3, 1863, about the hour when General Hancock repulsed the famous charge of Gen. Pickett at Gettysburg,

the Forty-Third Massachusetts Regiment landed in Baltimore. The Zion's Herald Company, led by its first lieutenant, went into quarters in the suburbs with the rest, while its captain, suffering from remittent fever, was compelled to seek lodgings in Barnum's Hotel. On that memorable Fourth he read upon his bed the extra that announced the glorious result.

For a year past, within three squares from that hotel, he has been engaged in the more peaceful, though arduous task, of preparing for the gospel ministry a class of young men of the race whose freedom from bondage was achieved by those stirring events. The sword, "presented (as the inscription reads) by the employees of ZION'S HERALD," now ornaments his recitation room.

The "Centenary Biblical Institute," just beginning its second academic year, is established on the genuine New England doctrines of absolute equality and entire indifference to color in Church, State, society, and everywhere. It is true that it is regarded as a colored school, and that all its students thus far have been young men of African descent; but that is no fault of the President or of the Board of Trustees, our charter (every word of which was written by men living south of Mason and Dixon's line) giving no right to examine any applicant with reference to the color of his skin.

I will add, however, that the Institute has very warm and devoted friends among those who have no sympathy whatever with our views on this point; but the immediate necessities of the work are so pressing, that we can work together in perfect harmony. Our courses of study are, first, a preparatory course, equivalent to that of an ordinary grammar school; second, a classical course, consisting of such studies as are needed to prepare a student for a New England college, and from this our students can pass either to our theological course, or to a regular college course at Middlebury, as their age, capacity, and circumstances will warrant; third, a theological course, consisting of most of the studies in the Conference course and Hebrew. To this we hope to be able to add, in process of time, a Missionary Course, mainly of instruction in Arabic, the Mohammedan religion, and other studies, such as may be required to fit young men for missionary work in the interior of Africa.

We may in a few years discontinue our preparatory, or Grammar School department, but each of the others meets an increasing want. We shall need shortly a separate building for the classical department, and expand it to an Academy, which could very soon pay its own current expenses. A fine building for such a purpose, within a stone's throw of the Institute, can now be bought at an extremely low price, and should certainly be secured.

The Methodists of Baltimore, though slow to contribute their means, have certainly made a beginning, affording much promise in future. Our trustees are influential men, whose very names are an assurance against sneers or frowns, and our movement is growing and must grow in popular favor. When I left New England, a year ago, I told my friends there that I was determined never to ask for a cent from New England for the Centenary Biblical Institute. I am still of the same mind. If one of the readers of this article should feel inclined to offer to supply a building for an Academy, and give to it his own name; or if a few warm friends of the African race should combine to do this, naming the Academy after Bishop Francis Burns, or some other suitable colored man, I presume I should greatly rejoice. I do feel that the Northern Conference ought to sustain the institutions which the Freedmen's Aid Society have established in the far South, that the contributions of the border Conferences may be devoted to their own institution. If I should claim that we ought to receive the undivided support of all the Conferences that occupy the same territory with the Delaware and Washington Conferences, I presume all my New England brethren would agree with me. As a matter of fact, we do not receive one third of it. During the past year we have received \$600 from the Freedmen's Aid Society (besides a few collections taken in the Baltimore Conference), while the whole amount contributed in our own territory is more than three times that amount. Is it right that money raised in the Philadelphia and Central Pennsylvania Conferences for the Freedmen's Aid cause, should have to be used in supporting our institutions in the Gulf States, when Baltimore not only needs it, but the men contributing it would give more readily and more largely to us if they had the opportunity? I am not finding fault with the management of the Freedmen's Aid Society. With them I believe it to be a matter of simple necessity; but is New England willing it should so continue? The only correction of the evil is by such an increase of contributions to that cause as would accomplish the result.

Baltimore, Sept. 9, 1873.

QUEBEC.

BY REV. WILLIAM KELLEN.

The distance from Montreal to Quebec is 180 miles. The latter city stands on a promontory, washed by the St. Lawrence and St. Charles rivers. On the St. Lawrence side, the Cape is almost perpendicular, rising to the height of 480 feet. Quebec is the only walled city in America. Its citadel occupies 46 acres. Strong by nature, it has been rendered, by the best engi-

neering skill, the Gibraltar of America. The fortifications cost \$85,000,000. Its history is considered the most interesting of any city in the New World. Settled by Champlain in 1608, it was occupied by the French till 1759, when it was taken by the English under Wolfe. The American forces, led by Montgomery and Arnold, endeavored to reduce it in 1775, but without success. Travelers speak in high terms of the view from the citadel. Just across the St. Lawrence, to the south-east, is Point Levi, where Arnold, with his band of 800 soldiers, rested for awhile before marching on the city. To the northeast you look upon one of the best harbors in the world, five miles long by two and a half wide, made by the confluence of the St. Lawrence and St. Charles. With a good glass may be seen the falls of Montmorency. Turning to the north and west, the eye traverses a plain, thickly occupied by pretty farm houses, with ranges of mountains in the background, while in the southwest appear the plains of Abraham, the scene of the memorable battle (Sept. 13, 1759) which immortalized the names of Wolfe and Montcalm.

But the spot which has the deepest interest for American eyes, is that where the brave Montgomery fell while leading his troops up a rocky precipice to carry the city by storm. Montgomery was of Scotch-Irish extraction, liberally educated, and stood first on the roll of the eight Brigadier Generals which were appointed by our first Congress. He was selected to lead our army against the English in Canada. He conquered Montreal, and found a soldier's grave at Quebec. Learning that Lord Dufferin, Governor General of the Dominion, was in town, I ventured to pay my respects to him at his residence. Lord Dufferin is a Catholic, of the liberal type, Irish by birth, related to the great Sheridan. In person about medium size, rather spare, with a fine intellectual countenance. His manners are those of a high toned gentleman. He is very popular in the Dominion, and is favorably known in the world of letters.

A pleasant ride in a French calash to the Indian village of Lorette, closed the day. The Chief, Paul Tabourhenek, welcomed us to his cottage, introduced us to Mrs. T. and his two daughters—comely Indian maidens, highly intelligent, having been well educated at the Convent in Quebec. The chief showed us quite a collection of medals that had been given his ancestors and himself by the kings and queens of England. There are of this tribe (the Hurons) remaining only 360, mostly half breeds. Sabbath forenoon we visited the French Cathedral. The edifice and its adornments are of the first order. The altar arrangements are said to be patterned after St. Peter's in Rome. Historic paintings on Scriptural subjects adorn the walls. The Archbishop was in attendance, with a long array of inferior clergy. The Governor General was also present. The music was of a high order. A brief and beautiful discourse was pronounced by a young French priest. We attended service at the Wesleyan Methodist Church in the afternoon. The building is large and commodious, capable of seating 1,200 people. The sermon, an able discourse, was by the Rev. Mr. Foster. Our Wesleyan brethren have congregational singing in their churches, the minister lining the hymns.

Our Social Meeting.

A brother, giving his name, writes perhaps too severely upon "A Sanctified Common Sense." We published a criticism on the other side, so we publish this. He says:—

A recent HERALD editorial upon "Holiness of Life" met an almost universal demand, and received from the great mass of live, spiritualized Christians a hearty Amen. The majority of our Church believe in the gospel doctrine of Christian Perfection, as interpreted by Wesley; but many have been very much estranged by the evident absurdities of surface workers, and the best interests of God's cause demands that the good old doctrine of Holiness be not allowed to come into disrepute from any discrepancy of profession and life.

The following are a few only of many facts which will illustrate our point:—A sister, who speaks eloquently in the holiness meetings in Boston, never takes part in the home prayer meetings, because they don't enjoy what she does. When a brother was urged to perform a recognized Christian duty, he replied, "I am entirely indifferent to the requirements of the Church; I only consult God."—A pastor replied to a brother of deep piety, who remonstrated with him because of certain irregularities, "such advice is from the devil; I am led of the Lord."—A brother received the blessing, and changed his Church relation for more congenial associations.

The following conclusions seem inevitable:—Many who are independent of Christian advice, are dependent upon congenial associations for the blessing. The blessing apparently leads many to serve God in the place and manner that yields the most personal happiness, rather than where they can do the most good. There is reason to question the source of good that leads us to accuse, directly or indirectly, consistent Christians of being led of the devil. There is danger to the cause when men feel licensed to say the most indecent things, and expect the Holy Ghost to sanctify it because they say it.

There is no real division in the body of the Church upon this question. We all believe in the possibility and necessity of present sanctification, and many in the Church have actually attained the real power in its fullness, with no suspicion of counterfeits; but there is danger lest harm come to the cause of God unless the sanctified heart and sanctified life be well sandwiched with a sanctified common sense.

ALTON.

CAMP MEETINGS.

Doubtless many of my readers do not believe in the place of divine worship. You say that there is a certain fascination about the places that attract crowds of people, the wicked and ungodly, as well as the righteous and godly, and that the former class go away more hardened than ever in their sins.

True it is, that many resort thither for the sake of passing away their time, meeting their friends, and having what they term a good time. Yet how many thousands there are of this class who go away rejoicing in their newly found Saviour. While in attendance upon a camp-meeting, some few weeks since, in the western part of the State, an incident occurred that will relate:—

Just before the morning service, I met a lady from my own town. I had often seen her at the prayer-meeting, and had wondered where she was in her religious life. As she was about passing me, I spoke to her. She stopped, and at once entered into conversation with me. I told her that the thought had often come to me, "how does Mrs. B. enjoy herself?" She answered rather hastily, and as though she was displeased with me, "no one shall ever know what I think about religion," I said to her, "if you feel like this, I do not wish to have you tell me; but only think how much good you might do in your family if you enjoyed religion." "Why," she said, noticing that they were calling them forward to prayers, "if I would only go and kneel at that altar and seek religion, my husband would follow me at once. As for my children, I am sure that the establishment of the family altar in our house would be a means of saving them." I took her arm in mine, and walked away from the crowd. I talked to her of the peace and happiness that Jesus would bring to her own soul if she would merely open the door of her heart and allow Him to enter.

Then I endeavored to show her the great responsibility that was resting upon her. "Imagine yourself," I said, "to be standing with your husband and children at the throne of God, on the last great day, while on earth you rejected the Saviour, and thus hindered your husband and children from accepting Him as their best friend, now at the Judgment your sentence is read, and you must all go down into hell and suffer everlasting punishment. Or, when upon earth you sought the Saviour, and found Him precious to your soul; your influence with your family was such as to lead up Zion's hill; now when the books are opened, you stand with your loved ones at the foot of the cross, and hear Him say, 'Welcome, faithful servant, to the mansion prepared for thee and thine.' Now in which scene do you prefer to be the leading actor?"

The tears started to her eyes. She sobbed aloud, and sank upon the ground. "O, will seek my Saviour this day," were the only words she uttered. In a few minutes she arose, and we walked back to where her husband was at that time sitting. He had seemed somewhat impressed by the truths he had heard uttered at the morning prayer meeting in one of the tents. Thinking that they might desire to have a quiet talk together, I left them, and saw nothing more of them until the afternoon service. A few moments before this meeting closed, an invitation was given to those who were without a hope of the future life to come forward and secure that day a passport to heaven. Among the number who went were Mr. and Mrs. B. The next day I heard them shouting for joy. They had sought the Saviour, and found Him. How happy they are now! Jesus is so precious to their souls.

This reader, is only one of a thousand incidents that might be related by those who have attended camp-meeting. I bless God for this sacred institution, where so many have left the spacious path that leadeth to destruction, and have chosen the narrow way that leadeth up to the New Jerusalem.

BLANCHIE.

An excellent "old fogey" presents the following:—

A RIDDLE.

In my native town, in New England, the church had no steeple on it for many years. At last the people resolved to have one; and also a bell in it to call the folks together, as some had become tardy and late to church.

That steeple cost more than did the church in which I now worship, and killed one Yankee while raising it, also. After the whole had been completed (and some years before Dr. Stevens was born), the following verse was made about it:—

"On Christian Hill,
There is a bell,
And Rosette's nigger rings it;
Peter Grosvenor
Pitches the tune,
And Byrom Williams sings it."

They also got an organ into that church (which by the way was only a meeting-house before that), and such a noise that organ made all over the county! I knew a boy there, despoising his father's religion because he did not believe in steeples and organs, said, "if I get to be as big as S. B.—I mean To drink rum, and swear, and go to the steeple meeting-house then."

These are historical facts; but I doubt if many living can tell us the name of that town, though not over three hours' ride from Boston. Let us see if there is one.

AN OLD MAN.

Our Book Table.

Scribner, Welford & Armstrong, New York, have imported a special edition for their American trade, of the first volume of the CRITICAL AND EXEGETICAL COMMENTARY ON THE NEW TESTAMENT, by Heinrich August Wilhelm Meyer, Ph. D. This translation has been made with great care, under the sanction of the author, by Dr. W. F. Dickson, of the University of Glasgow, for the Foreign Theological Library of the Clarks, Edinburgh, Scotland. The volume now ready is upon Galatians, and forms a handsome octavo of 350 pages, sold for \$3. Meyer, in the original German, has long been highly prized by biblical scholars for his elaborate exegetical comments upon the New Testament text. It forms a valuable addition to the voluminous critical apparatus of the present period, and is now made available to students of the Bible who are not familiar with the German, but have enjoyed instruction in the Greek of the New Testament. Meyer is an independent thinker, and the young student does well to consult at the same time the works of other exegetical scholars, such as Bishop Ellcock, Olshausen and Lange's Commentary, where the same grand epistle has been made a careful study. The learning of this volume cannot be overestimated.

Scribner, Armstrong & Co., New York, continue their fine republication of the SPEAKER'S COMMENTARY, so called, an official exposition of the Bible, prepared by the leading Bible scholars of the English Church. It is a clear and comprehensive series of exegetical notes upon the Scriptures, not avoiding their difficulties or the results of modern criticism, not presenting, however, all the various views now held, or balancing authorities, but giving clearly the conclusions reached by the writers, with all the light and learning they have been enabled to gather. It is a wholesome, conservative, orthodox, and generally very satisfactory work. The third volume, now just from the press, is upon 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther. The exposition of these books has been given to Rev. George Rawlinson, M. A., Canon of Canterbury, and a well-known oriental scholar of high repute. The work also passes under the editorial supervision of Rev. F. C. Cook, Canon of Exeter.

We simply announce here the publication of a very interesting volume from the press of the Harpers, a full epitome of which will be given in our columns hereafter. It is entitled THE LAND OF MOAB, and records the "Travels and Discoveries on the East Side of the Dead Sea and the Jordan," by H. B. Tristram, M.A., LL.D., F.R.S., Honorary Canon of Durham. It contains also a chapter on the "Persian Palace of Mashtu," by Jas. Ferguson, F.R.S. The whole work is well illustrated with cuts, and provided with a map of the region of country passed over, and showing clearly the route of the travelers. Mr. Tristram's personal adventures in this interesting, somewhat dangerous, and rarely visited tract of Palestine, were made at the time matters of record by the press. His previous volume upon the country around the Dead Sea has awakened much expectation in regard to the present work. The perusal of this volume, while it lifts up the veil in a degree from this mysterious land, so constantly the subject of Hebrew psalms and prophecies, will prepare the reader to follow intelligently the new exploring party from this country, now thoroughly examining the physical geography of Moab. The volume is very entertaining, full of incident, adventure, and instructive discoveries. It will be an invaluable addition to the reference library of the Bible student.

HALF HOURS WITH MODERN SCIENTISTS: Lectures and Essays by Wallace, Roscoe, Huggins, Lockyer, Young, Mayer and Rood. New Haven, Conn.: Charles C. Chatfield & Co. This volume is the second of a valuable series which is intended to embody, in the most comprehensive form, the scientific discoveries and philosophical speculations of modern scholars. Tracts on "Natural Selection," "Spectrum Analysis," "The Phenomena of the Sun," "The Earth as a Magnet," and upon "The Mysteries of the Voice and Ear," compose this volume. They were first published separately as a "University Series," enjoying a good circulation in this country, and are collected in this portable and permanent manner. This publication gives, in a popular form, a good summary of what is now talked about by the learned world.

NEW MUSIC. Published by Ditson & Co.: "La Sylphide," polka, Mazourka de Salon, by Albert Lavigne; "Arabesque," one of his melodies, by William Kuffnerberger; "March des Troubadours," by Schumann; "Hunyadi Laslo," march, from Fr. Erkel's overture, arranged by Chas. Pratt; "Love Song," by Henselt; "I never can Forget," from "Glenarvon," written by Lady Caroline Lamb; music, by J. Danile; "Good Night, my Child," also a baritone, by Abt. Published by Lee & Shepard: "The Morning Star," a collection of new music for Chorus, Singing-schools, etc.; "Golden Sunbeams," for Sunday-schools and Home Circle.

Ginn Bros., publishers, announce "An Introduction to the Study of the Rhythm and Metre of the Classical Languages, on the Theory of Dr. J. H. Heinrich Schmidt, of Berlin. Edited by John W. White, A. M., Professor of the Greek Language and Literature in Baldwin University.

Of their method of teaching music, now being introduced into the public schools, Mr. Philbrick, Superintendent of Schools, writes from Vienna:—

"LUTHER WHITING MASON, Esq.: I am happy to inform you that the Academy Jury for Group 26, of the World's Exhibition, has seen fit to award you for your method of teaching music, as illustrated in your charts and books, the high distinction of the Medal of Merit. In my judgment, this is clearly a case in which honor has been rendered where it was due. That you may long live to enjoy it, is the sincere wish of your friend."

Ermina Rudersdorf writes:—"I have ever remembered with the greatest pleasure the highly intelligent, interesting, and really improving method of your teaching in Boston, and my return to England it proved a never-fading theme of conversation with my musical friends, to whom I recounted my delightful visit to your class, and my conviction that you were doing unspeakable good in a most charming manner."

"I feel greatly pleased and quite proud that my high opinion and esteem of your talents should now have been endorsed by the Viennese Exhibition Committee; and I can only feel that you have done well. I not only have had the true pleasure of seeing you at work with your young friends, but I am glad to congratulate you heartily on your well-merited honors."

LITERARY NOTES.

M. Emile Saizay, a French scientist, has lately written a work advancing some peculiar views concerning matter and its relations. It is entitled "The Unity of Natural Phenomena," and is a work of much vigor and beauty of style. The author holds, with some other investigators, dating back to the time of Aristotle, that there is but one material substance, and that is ether. This is the most primitive and elementary form of matter, all others being merely variations. This theory, as yet provisional and undemonstrated, is held by a considerable number of scientific men in this country and in Europe. In a recent essay on "Bookselling and Bookmaking," we find mention made of some wonderful book sales. The writer says: "Mrs. Stowe's 'Uncle Tom's Cabin' is now in its 316th thousand in this country. Of A. S. Roe's ten novels, over 300,000 have been sold in a year. The new 'Carmina Sacra,' a music book edited by Dr. Lowell Mason, sold to the extent of 500,000 copies, and brought the author a copyright of \$50,000. Of Greeley's 'American Conflict,' over 250,000 were issued. Of Webster's 'Elementary Spelling-book,' 35,000 have been sold, and its annual sale is over 1,000,000."—Scribner, Armstrong & Co. have just published a work by Jules Verne, entitled "A Journey to the Centre of the Earth." Those who have read the excellent account of "A Tour of the World in Eighty Days," will surely secure this new work, which has an even more exciting title. In the November number of Scribner's Monthly will be commenced the series of illustrated papers on "The Great South." Two thousand copies of the number have already been ordered for English readers.—Mr. Henri Taine is said to be a candidate for the French Academy.

BOSTON UNIVERSITY SCHOOL OF LAW.—The second annual session of the School of Law opened on Wednesday last, under very favorable auspices. One third more students were in attendance than last year. The new quarters on Beacon Street were found very convenient and attractive. The Dean Dr. Hillard, set forth the leading ideas of the Faculty teaching methods of instruction and announced work for the two classes.

If any of our readers have any speciality of engraving to be done, we take pleasure in commending them to Mr. John S. Jones, for many years the head engraver at the American Watch Works at Waltham, and just now opened at No. 3, Bromfield St. We have often had occasion to admire his exceedingly chaste designs for monograms, crests, cyphers, etc., as well as their remarkable delineation on the beautiful time-keepers of this establishment.

The editor of a Southern Methodist exchange says, concerning Muller's "Life of Trust": "For as I am, as is not unfrequently the lot of editors of religious publications, I would not dispense with the reading of it for fifty dollars, coming as I have within the past few years, into the experience of the 'life of trust.'"

President Merrick, of Ohio Wesleyan University, has a reasonable article in last week's *Western Christian Advocate* upon public frauds and stock gambling. This latter and very prevalent vice, bringing upon the individual and the community the most serious retributions, as at the present time, the President characterizes with wholesome fulness, and promises a further consideration of the subject. It is pertinent to the hour.

Wood's Household Magazine, a most excellent publication for the home circle, in addition to its eminently judicious reading matter, offers its patrons a really superb chromo premium of the *Yo Semite* for \$1.50, and two subscriptions of \$1 each, or a two years' subscription in advance. The picture of this grand scene in nature is 14 x 20 inches in size. Address the publisher at Newburgh, N. Y.

The *Pittsburgh Advocate* says that Dr. Loomis, of Allegheny College, is to take charge of a Collegiate Institution for ladies, now building on an extensive scale at Clifton Springs, N. Y., in which Dr. H. Foster, of the Sanitarium, and others, are interested. The institution will be of the first order, with the best of sanitary and hygienic advantages.

One of the Presiding Elders of Detroit Conference, a man moderate in his expression of opinion, and of excellent judgment, writes in a private note, of the presidency of Bishop Wiley in that Conference: "He is a model Bishop. If the other new Bishops are equal to him, the fathers are not superior to their sons."

The General Committee of Church Extension will meet Thursday, November 20th, at 9 A. M., No. 1018 Arch Street, Philadelphia. Rev. C. S. Harrison, Middletown, Conn., represents the Maine, East Maine, New Hampshire, Vermont, New England and Providence Conferences.

Our correspondent in Minneapolis, in a private note sends two educational items:—"The State University here is developing rapidly. The excavation for two new buildings is nearly complete, and our dimensions promise to require others as soon as these are finished."

Hamline University is relocated between St. Paul and Minneapolis, and the walls of the first building are already rising from the plain. The location is magnificent, and the plan of this building is of imposing architecture, five stories high, 123 feet long, and 65 broad.

The last *Western Christian Advocate* carries its statement of Dr. M. C. Briggs' transfer from the Rock River to the California Conference. The Doctor's Evanston friends would not yield to the importunities of the San Francisco brethren, and so he is reapportioned to Evanston.

Rev. Messrs. Inskip and McDonald will add ten days' series of meetings at the Union Church, Charleston, beginning Oct. 30.

We call attention in another column to the advertisement of Smith College for young women. This is to be a real college.

The speakers at the Lowell District Conference, Oct. 23rd, will be Rev. W. B. Clark, Prof. Geo. Prentiss, Rev. J. E. Latimer, and others.

GLEANNINGS OF THE WEEK.

Dover, N. H., has 75 cases of typhoid fever.

Nashua proposes the introduction of the fire-alarm telegraph.

The students of Phillips (Exeter) Academy have a regatta on the Squamscott River, October 22.

Pattee, the New Hampton murderer, was committed to prison, in Concord, Saturday morning.

The new bridge across the Merrimack at Sewall's Falls, costing about \$13,000, is to be completed in two weeks.

Wallingford, Vt., will combine an agricultural fair with her centennial celebration, October 15 and 16.

The City of Antwerp arrived in New York on the 4th, with the survivors of the *Polaris* crew. The officers of the steamer *Tallapoosa*, caused Captain Buddington and his men to be transferred to their vessel under guard.

On the 4th inst., about 70 prominent Cuban patriots sailed from New York for Kingston, Jamaica, destined for Eastern Cuba.

New Orleans is reported almost entirely free from yellow fever. At Shreveport fewer deaths are reported, owing to the diminution of the population rather than a lack of virulence in the fever.

Our internal revenue receipts for the last fiscal year (ended June 30th) were over \$115,000,000, (\$5,000,000 in excess of estimate); those of the United Kingdom were \$75,800,000, (decrease from preceding year of \$270,000, or nearly \$379,480,000). It will be seen that our revenue receipts were only about one third those of the United Kingdom. And yet some of our political economists are not happy; they want free trade and increased taxation.

A curious invention for writers is called "Grapholine," a prepared paper. A little bit of the size of the finger nail, soaked in a table-spoonful of water, will produce a purple ink, which can, like court-plaster, be carried about in the pocket-book. No traveler need take an inkstand on his journey.

M. de Lesseps, having converted Africa into an island by the Isthmus of Suez Canal, Signor Antonio Zimello, of Vicenza, wants him to turn Europe and Asia into one continent. This well-known Italian engineer has a plan for bridging over the Bosphorus. He proposes to do it by erecting eighteen pillars from shore to shore, at a height sufficient to allow of large vessels sailing under. The distance across is over a mile and a half, but there is a rock in the channel, upon which stands "Lander's tower," and there are points further up where the shores come much closer together—so close that if a couple of pillars could be established, a suspension-bridge might be hung there.

The Methodist Church.

MASSACHUSETTS.

Cambridge is witnessing a good work of grace. Bro. McKown, the pastor, informs us that during the last two weeks some dozen persons have been received on probation, three baptized last Sabbath, five received into full membership on profession, and two by letter.

W. B. Bellingham.—Rev. L. B. Bates says:—"Last Sunday (5th inst.) will be remembered by us. Eleven were baptized, 35 received from probation (12 between three and fourteen years old), among them three of the pastor's family. Six penitents said 'pray for us,' in the evening."

Ipswich.—Brother E. A. Smith, the new pastor here, opened the year well, both spiritually and financially. The society is erecting a fine parsonage, costing above ground about \$4,000. It will be one of the best on Lynn District.

Newburyport.—On account of the decline in business and population in this city of late years, our cause has had a hard struggle, especially in the second church. As business improves the Church enjoys the advantage of it, and Brother Johnson has increased congregations, Sabbath-school and spiritual interests. The Washington Street Society's debt somewhat embarrasses it, and the depression of business, but under the lead of Brother Mearns it holds bravely on, and we shall ere long have two good churches here.

Byfield is prospering finely under Brother Charles T. Johnson. His former joys and distractions have ceased, and a good work of grace has resulted in a number of conversions, and others are seeking the pearl of great price. Brother Johnson's health is improving.

The Peabody Society last year paid the debt on their church, and now enjoys healthful prosperity under Brother George. The congregations and the Sabbath-school are improving, and the religious interest deepening. Since camp-meeting, extra meetings have resulted in a number of conversions.

Milford.—We copy the following from *The Milford Journal*:—"We are happy to note the fact of unusual spiritual prosperity in the Methodist Society in this place of late—the Church having shared largely in the benefits of the Framingham Camp-meeting, several having been converted and reclaimed. The tide of religious interest seems not in the least, at the present writing, to abate, but rather to deepen and expand. Rev. Dr. Clark, Presiding Elder of the Boston District, last Sabbath, in the course of his regular Episcopal visitation, occupied the pulpit, preaching a very impressive and searching sermon on 'now is the accepted time.' This service was followed, in the evening, by a prayer-meeting, having in it not a little of the true revival ring."

Rockbottom.—Rev. J. L. Locke, of this place, in sending the name of a new subscriber, D. B. Goodell, esq., says:—"The subscriber, by the way, is a Congregationalist. I spent last evening at his mansion, in company with about a hundred others, where we had a donation gathering for the benefit of a member of our Church who has been prostrated by sickness, at which \$154 was realized. Mr. Goodell's house is a perfect museum, and is almost filled up with curiosities from all parts of the world."

MAINE.

Old Orchard Camp-meeting.—The article of "Reporter" in the *HERALD* recently, proposing to give an account of the above meeting, is so exceptional in its spirit and statements, that it should not pass unnoticed. Thousands will read that article who will justly infer that we do things "queerly" down East. It opens with the assertion that the "abandonment of Kennebec camp-ground and the selection of 'Old Orchard' was not the action of the Portland District, the old camp-meeting association, or of any committee chosen by them," etc. He further indirectly accuses some persons, meaning his Presiding Elder, undoubtedly, of "over-riding the vote of the preachers last year."

Now, what are the facts? Bros. Luce, Munger and McDonald, the "self appointed committee" as "self appointed" Reporter pleases to call them, were at Old Orchard, and sealing this grove, they examined and thought it was the place above all others for a camp-meeting. They got the owners' price for the land and the virtual refusal of it for a certain number of days. Then returning to the "St. Cloud," they met Brother S. F. Wetherbee, who had arrived during their absence. Brother Luce told him what they had done, and said, "now what shall we do?" We cannot pay for it, and we do not wish to act in the matter hastily or without counsel. Brother W. advised calling a meeting of the preachers and leading brethren of the district and the members of the Kennebec Camp-meeting Association, which was done, not "in a Portland paper" merely, but in a Biddeford paper, and personally through the mail and otherwise. All were invited, and all had the opportunity of attending. They also knew "the object of the meeting." After examining the whole question carefully, they voted, 1, to recommend to the Presiding Elder not to hold a camp-meeting at Kennebec the present season; and 2d, advised the holding of a camp-meeting on this ground, if suitable arrangements could be made with the parties, i. e., with owner of the land, and the railroad.

Not willing to move hastily, and wishing to give all an opportunity to speak, the meeting was adjourned, and the adjourned meeting was larger than the first, and it was voted nearly unanimously to buy the land, provided the means could be obtained—an important consideration. A committee was appointed to confer with the officials of the railroad. In order to raise the means to buy the land and fit up the ground, it was voted to form a stock company; and quite a number of shares were taken at the meeting. The arrangements were ultimately completed, the land purchased, and the camp-ground located at Old Orchard.

Now, in this movement, the preachers and brethren of the Portland District and the Kennebec Camp-meeting Association participated; and furthermore, the Kennebec Association subsequently voted to abandon the ground, sell the property of the Association, and divide the avails among the societies of the District which had held property on the grounds, which was done at a meeting of the Association called for the purpose. Now, in view of all these facts, "Reporter" makes the statement contained in the first part of his article. The impartial reader will bear me witness that no more open or fair means could have been used in the selection of the "Old Orchard Camp Ground," than were employed by the Presiding Elder of the District and those associated with him in this matter. I am surprised that my brother "Reporter's" zeal against the measure should have led him into such indiscretions. But "Reporter" further says:—"The new camp-meeting is owned by a stock company," etc. Is this an objection worthy of the zeal manifested by him? In this respect this camp-ground does not differ materially from that of Richmond

and Fryburg, East Livernois, and other camp-grounds in our own State. "Martha's Vineyard," "Yarmouth," "Hamilton," "Ocean Grove," "Chester Heights," "Sea Cliff," "Round Lake" in other States, and, indeed, almost every camp-ground of any importance anywhere. They are all held, governed, and controlled by an association, trustees or executive committees. And let it be understood, also, that the stockholders of Old Orchard are nearly all, with scarcely an exception, ministers and members of the Methodist Episcopal Church, who, for piety, love of the Church, position and standing, both in the Church and in the community, will compare favorably with any brethren anywhere. Moreover the constitution of the association, declares "that the object of the Association is to provide, improve and maintain a suitable grove, with proper surroundings, for camp and other religious meetings, according to the doctrine and usages of the Methodist Episcopal Church in the United States, for the promotion of Christian holiness and the conversion of sinners—not for 'land speculation,' as my brother affirms; and the by-laws provide that 'the religious services of the meetings held upon their premises shall be under the exclusive control of the president of the meeting and a committee appointed at such meeting by the ministers present.' "Is not this sufficiently guarded to please even "Reporter?" But "the (stock company) I suppose he means" appoint the time of the meeting," etc. In reply, the by-laws say, "that the executive committee may appoint the time of the meeting, but they shall consult the Presiding Elder of the District." Is this wrong? Should not the Association which takes all the care of the meetings, protects and provides for and pays all the bills without calling upon any man to pay a cent, except for the rent of the land on which his tent stands, and the straw, lights, etc., which he uses, have some voice in the matter? But "Reporter" further says:—"It is controlled in every respect by an outside association, many of whom are outside men, caring nothing for camp-meeting, but going into it because they saw money in it." This is the estimation in which "Reporter" holds his brethren in the ministry and membership of the Maine Conference, and some from other States. What such men as Luce, Munger, Boole, McDonald, Stratton, Freeman, and others of the ministry, whose names in the Church are like "ointment poured forth," and Littlefield, Andrews, Ford, Adams, Pond, McAllen, Harding, Nutter, Hubbard, Plasted, and a host of others in the laity; men of piety, ability, love of God's cause, who have stood by the Church, go into this business of a camp-meeting association, "caring nothing for camp-meeting," but "because they saw money in it!" and yet, our Brother "Reporter" says of such men in the conducting of the meeting, "there has been a blending of grace and worldliness—a mingling of holiness and land speculation seldom seen." And again, of some of the others, whose names are known and respected throughout the Church, "a few, and we are sorry to say, some who have been regarded as leaders among the host of laymen, have seemed as earnest to 'blend' the holiness and land speculation as to give the Gospel trumpet a certain sound."

Further, my Brother "Reporter," not content with publishing the above in the Church paper with reference to his brethren, in a secular paper also, the *Biddeford Times*, over another signature, uses the following language with reference to the same men and camp-meeting:—"The simple acknowledged fact, is the camp-meeting is controlled by an outside association, led on by a few ministers from Boston, New York, and other places, whose object is to make money, some of them even taking occasion to 'blow' for the concern before proceeding to consider the text that they had selected for the occasion. The first object seems to be speculation, while the camp-meeting interest is considered only so far as will give value to the land." Now let every reader of the *HERALD* understand that this language is used with reference to Israel Luce, his Presiding Elder, Charles Munger, W. H. Boole of New York, Wm. McDonald, Brother Stratton, and others whose names might be mentioned. Do not, do not, but pity can be exercised towards a brother who will allow himself to indulge in such a tirade against his brethren. I beg the reader not to attribute it to a bad heart. His zeal against "Old Orchard" has led him astray.

There are other things in "Reporter's" article equally exceptional which might be noticed, but I forbear. I am not aware that Reporter has raised his finger financially to help his brethren, who have assumed responsibilities amounting to some \$2,500, to \$15,000, to provide and fit up a beautiful camp-ground, where the hosts of Israel from Maine and elsewhere, far and near, may assemble to labor for "the promotion of Scriptural holiness and the conversion of sinners," until the end of time. But I have hopes of Brother Reporter, that he will see differently by and by, and come in among us, and prevent the meetings being "controlled by an outside association." May the good Lord bless him and Old Orchard Camp-meeting! D. B. RANDALL.

The Anson Camp-meeting for the northern portion of the Readfield District commenced Monday evening, September 18th, and closed Saturday morning, September 20th, on the very fine and easily accessible ground recently purchased and situated by the New Portland Camp-meeting Association as a permanent location. The ten acres which it includes, are principally of hard wood, bordering on an extensive forest, which can be purchased if desired.

The weather was on the whole very good, and the attendance large for this portion of the work. Thirty to forty tents were erected. The formal dedication of the place occurred Tuesday at 2 o'clock, the sermon by Rev. S. Allen, D. D., which was listened to with marked interest. Excellent sermons were preached during the meeting by the following brethren:—John Allen, N. C. Clifford, J. Fairbanks, W. H. Foster, D. Pratt, L. P. French, J. R. Masterman, E. Gerry, J. P. Cole, E. T. Adams, T. Hill, and J. Hayden. The order of the meeting was pronounced the best, which is worthy of note from the fears entertained on that point by some. The good people of Anson and vicinity deserve great credit for their efforts to make the meeting a success. It was one of great spiritual power, and resulted in the conversion of a large number and the return of many wanderers. The subject of "entire" consecration was made very prominent in all the services. The quarterly-meeting following the meeting at Anson Village was one of unusual interest to the large congregation. Three were baptized and one hundred or more partook of the Sacrament.

Danforth.—Rev. E. S. French writes September 22nd:—"The Lord is with us, and the camp-meeting here is a burly one. Our Quarterly Meeting was held last Sabbath, and God's power was present, taking hold of men's hearts and pockets. Brother L. H. Bean, of Orono, preached on Holiness. The collection for the claim of the Presiding El-

der amounted to \$20; and though the congregation was poor, and in a poor-hovel, they not only gave this amount, but \$25 in addition, for their preacher. If you can get a surer collection than this in a backwoods town, let us know it, and we will try again. All the praise belongs to God. We are expecting a great gathering of souls this year. Pray for us."

MAINE ITEMS.

Judge Cutting lately held several parties \$100 each and costs, for selling "liquor," and remarked that should any of them be again convicted before him, they would be sent to jail for one year. All honor to the judge for his plain dealing.

On the 21st of September, F. H. Eveleth was elected a missionary to the First Baptist Church, Portland. The interesting services were participated in by two secretaries of the Missionary Union from Boston and others. Mr. E. and wife go to Burnham.

Rev. Mr. Dalton, of Portland, had a very narrow escape recently from drowning in Portland harbor, by the sudden upsetting of the boat in which he was sailing.

The Methodist Church in Gorham has had several conversions since the camp-meeting at Orchard Beach, as well as there. An Advent preacher was lecturing on the opposite side of the river as the fire broke out in Belfast, and said, "keep your seats; Belfast is burning, but it may as well burn now as in October, for the world will come to an end, sure, October 23."

A good religious interest is prevailing at Peak's Island. Rev. J. C. Perry, the Methodist pastor there, is laboring with untiring energy for a revival among the people. Clergymen from Canada and other places have rendered him good service.

Rev. L. P. French's charge, of Solon, has recently obtained a fine bell.

The receipts of the American Bible Society from Maine last year were \$9,722.29—a sum by far too small. We trust the present year will show us largely in advance. A canvass of several of our counties is now being made by enterprising agents.

The Methodist Society of Pine Street, Portland, are to erect a new church, costing from \$15,000 to \$20,000, a large portion of which is now subscribed.

EAST MAINE.

Fifth Aroostook Camp-meeting was held on the old ground, in Hodgdon, Sept. 9th, closing the 14th. It was in charge of Rev. G. Pratt. The preachers seemed to aim at the hearts, and not merely to please the people. We are much indebted to the Revs. H. McKoon, J. S. Allan, I. E. Thurlow, I. Howe, and E. Bell, of the Wesleyan Conference, New Brunswick, for valuable services rendered toward making the meeting interesting and profitable.

The following is the list of preachers:—Rev. G. Pratt, E. A. Glidden, J. Bryant, J. H. Bennett, J. S. Allan, I. E. Thurlow, E. Bell, H. McKoon, C. Porter, I. Howe, S. Boody, J. Morse, M. D. Matthews, T. Gerrish, H. W. Bolton. Sunday, after love feast at 9 o'clock, there was preaching by H. W. Bolton, and in the afternoon by J. Morse. In the evening there were social meetings in the tents. Two of these brothers, C. Porter and T. Gerrish, were converted on this camp ground three years ago; and they bid fair to be of much service to our Church, and the cause of Christ.

Backport Seminary.—In the summer months two bright stars appeared in the sky of this Seminary: Capt. William McGilvery, of Searsport, who had already paid \$10,000, offered \$5,000 toward a further endowment of \$30,000; and Hon. Hiram Ruggles, of Carmel, one of its most enterprising and generous friends, promptly added \$2,000. About one fourth of these offers are on condition of raising the \$30,000. Will not all the other friends, between the St. Croix and the Kennebec, offer other \$25,000? Such a golden opportunity should not be allowed to pass. One grand move for Christian education all along the lines, would it accomplish this most desirable thing, but it must be a move among the ministers and all the people. One dollar now may be worth ten years hence. Prayer, faith, work, will do it.

The work of grace continues at Whitefield, a part of Bro. M. G. Prescott's charge, eleven have joined since Conference; several have been baptized.

Sherman.—A correspondent writes us that "a grove meeting was held in Sherman last week, opening Tuesday evening, Sept. 23d, and closing the Friday following. The preacher in charge, Brother J. H. Bennett, pushed the battle in the name of the Lord till victory turned on Zion's side. A failure of ministerial help, the falling rain, and the discouraging suggestions of more than one Toliah only strengthened on our good brother's faith. Believers were strengthened, and backsliders reclaimed received impressions that will, we trust, result in their salvation. This convenient ground is a desirable location for a permanent meeting, Mount Katahdin is not far distant."

CONNECTICUT.

Niantic.—"C" writes us from this place that "The young and thrifty Church here has just completed a new house for work and worship, which was dedicated September 25. The edifice is 40x50 feet, giving assembly-room and vestry on the same floor. It is located delightfully, facing the Sound; the style of the architecture is tasteful, and the audience-room neatly frescoed. It is a most creditable achievement for the small society for which it is erected. Crowded congregations listened to the sermons of the occasion by J. M. Buckley and A. J. Church, and shared in the dedication with sympathy enough to subscribe \$1,500 during the day. The church is a marvel of cheapness, costing but \$10,000, with a debt of 2,000, which it would do some wealthy people good to invest in and save themselves from the terrors of Wall Street convulsions. If that were only paid there would be a most promising future for our cause in this town. Great credit is due the devoted pastor, Rev. D. A. Jordan, as well as his brethren, for their hopeful conditions. A glorious revival would complete the undertaking."

NEW HAMPSHIRE.

White Mountain Camp-meeting.—The first meeting was held at Groveton, N. H., under the direction of the "White Mountain Camp-meeting Association," Sept. 23d, closing the 18th. It was in every respect a glorious success. On Thursday there were as many as 1,500 persons present. At the first sermon the power of God came down upon the people, and every one felt that it was "good for them to be there."

The same spirit pervaded the entire meeting. Quite a number of preachers from the lower part of the Conference and from the Vermont Conference were present, and rendered good service to the meeting. The altar services under the direction of Rev. Brother Carter will long be remembered. Since then we have had the Rev. S. L. French, A. D. Brown, J. E. Brown, W. W. Baldwin, T. C. Cady, J. K. Cressman, M. Conant, U. Clark, A. E. Drew, L. Deane, F. Fox, G. Gassett, D. W. Herrick, L. Holmes, W. Jordan, L. B. Ketchum, J. L. Locke, E. A. Lyon, I. H. Mead, W. W. Marsh, A. A. Paine, P. P. Paine, I. H. Packard, T. C. Phelps, A. M. Bedford, T. Brooks, S. S. Sargent, J. A. Steele, W. Silverthorn, A. L. Smailley, E. S. Snow, M. A. Skinner, B. B. Tupper, Z. W. Tabor, D. C. Vance, D. C. Vance, J. Wood, D. W. D. Willis, C. E. Walker, J. H. Wood, C. Young, K. S. Young, I. M. Ziehl.

Winnepesaukee Camp-Meeting.—The new camp-meeting at the Wiers Station, on the Boston, Concord and Montreal Railroad, began on Monday, September 1, and continued till Saturday morning. Nature has done much to fit this place for a camp-ground; and the committee of the Lisbon camp-meeting have added to their natural attractions; so that it is one of the best in New England for grove worship. Lots already sold will pay for fitting up the grounds.

The dedication, on account of the storm, was deferred till Friday. The preaching was conducted by the following brethren: Rev. B. W. Chase, J. Hooper, A. R. East, John Currier, W. F. Wheeler, O. Cole, E. E. Robbins, S. Berdie, H. Powell, Rufus Tilton, J. Currier, F. Morrison, and D. Duncheon, who preached the dedicatory sermon from Esther iv. 14. In the afternoon a praise-meeting was held under the direction of Dr. Tourjee, and Francis Murphy, esq., of Portland, Me., gave a narrative of his experience in the boarding-house in the evening.

The religious interest was good, and the churches were quickened; but there were few conversions on account of matters incidental to the starting of a new camp-meeting. The association, consisting of fifteen, whose annual meeting is in May, meet also during camp-meeting week, with a subsidiary association.

Gleanings.—The Rev. E. M. Shaw, of Rockland, Me., was ordained pastor of the Baptist Church in Antrim, Sept. 30th.

Our Baptist friends show a commendable zeal in planting new churches in small towns, and have recently acquired unusual feeling in Alstead, where they have a church at the north part of the town, but have commenced to build one in the village. The people have petitioned the selectmen to take the land where it is going up for a public park. There is a case almost exactly similar in Hinsdale. With so many towns in the State without any regular religious services, the field seems broad enough for all the religious societies to work without any such embarrassments. If we could have a State convention of all the churches, and agree to divide by committee the towns, districts of preaching among the several denominations, much good would be done. Rev. Dr. Pike suggested this plan to our Conference a few years ago. It does appear practicable.

Prof. Hitchcock and Huntington discovered in Littleton recently, fossil shells and coral never before found in this State.

The church at East Deering is being thoroughly repaired. By private subscription, and by the ladies' social circle, \$1,000 have been raised for this purpose.

Nashua is having a new series of temperance lectures in the City Hall on Sunday afternoon. Rev. V. A. Cnoper addressed the children on a recent Sabbath, on "Look not on the wine when it is red," etc.

Hereafter at Dartmouth College, by order of the trustees, only 16 speakers from a graduating class are to appear at commencement.

The annual report of the State Bible Society shows the receipts for the past year to be \$8,719.26.

There was a great sensation at the recent State Fair in Manchester, in the shape of a "baby-show." Fifty-seven were entered, and forty of the little cherubs were present, and exhibited by their mothers on the stage, all dressed with the greatest care, and of course made a nice appearance.

The trip of Mrs. Cyrus R. Bacon, of West Heniker, were the brightest little boys over 30 months old. They wore fancy blue dresses, prettily trimmed, and everybody said they were just as nice as could be. There were also two pairs of twins, one from Nashua and the other from Chester, and one colored baby, the child of Mrs. Pauline Brown, of Concord. Its mother modestly took a back seat, but there were many calls for it that a young lady politely took the child from its hesitating mother and carried it to the front, where it had a universal greeting.

The Rev. N. R. Nichols was dismissed from the Congregational Church at Acworth, Sept. 24.

VERMONT ITEMS.

The camp-meeting revival at Alburgh continues with unabated power. Some of the leading men of the place have been converted, and the work bids fair to extend over the whole town.

The camp-meeting at Fairfax closed Sept. 24, and was very successful. Ninety were converted, and believers greatly quickened. It is proposed to lease the ground for a term of years.

Rev. A. W. Wild, Congregationalist, has resigned his charge in Greensboro', after a successful pastorate of nine years.

The Union Church at West Newbury, having undergone extensive repairs, was re-dedicated Sept. 11. Sermons by Rev. I. McAnn, Presiding Elder and Rev. W. J. Palmer, of Wells River.

The Vermont Methodist Seminary has 163 students, more than last fall. A very gracious religious influence prevails, and some interesting conversions have occurred.

Interesting temperance meetings have been held in Stowe of late—86 persons signed the pledge at a recent meeting.

PROVIDENCE ITEMS.

Our fall campaign has fairly opened, with many promising indications of a wide-spread religious interest. Many of the membership are looking for a spiritual experience, that shall fit them for success in saving souls. May a mighty outpouring speedily come!

NEW HAMPSHIRE.

At the First Church the Lord is blessing Brother Willett's faithful labor. The social meetings are full of interest, and some conversions have taken place.

At the Thomson Church, Brother Gowen having increased spiritual prosperity. Four inquirers were at a recent meeting, one of whom was a young French Catholic, who has since been converted. Four were received on probation recently, and two of three by letter. At the Embury Church, also they are "pushing things" vigorously, under the leadership of Brother Starr.

At Chestnut Street Sunday-school, two weeks since, some valuable sets of books were presented to Rev. Peter Smith, the devoted Scandinavian evangelist of this charge. The pastor's class presented him with Tynman's "Life and Times of John Wesley," and "Oxford Methodists," while the Bible class of Brother Royal P. Snow gave him a full set of the commentary of Jamieson, Fausset and Brown. These testimonials were most richly deserved. He continues to be successful in his work, and it is a work of great importance, as the number of Scandinavians in this community is steadily on the increase.

Money Letters from Sept. 30 to 27.

H. F. Austin, A. Adams, J. Q. Allen, D. E. Bunker, J. D. Brown, J. D. Brown, W. W. Baldwin, T. C. Cady, J. K. Cressman, M. Conant, U. Clark, A. E. Drew, L. Deane, F. Fox, G. Gassett, D. W. Herrick, L. Holmes, W. Jordan, L. B. Ketchum, J. L. Locke, E. A. Lyon, I. H. Mead, W. W. Marsh, A. A. Paine, P. P. Paine, I. H. Packard, T. C. Phelps, A. M. Bedford, T. Brooks, S. S. Sargent, J. A. Steele, W. Silverthorn, A. L. Smailley, E. S. Snow, M. A. Skinner, B. B. Tupper, Z. W. Tabor, D. C. Vance, D. C. Vance, J. Wood, D. W. D. Willis, C. E. Walker, J. H. Wood, C. Young, K. S. Young, I. M. Ziehl.

Methodist Book Depository.

Money Letters Received from Sept. 30 to Sept. 27.

J. H. Allen, Geo. W. Barrows, W. B. Brown, George Bond, J. M. Butters, E. Bradford, J. D. Brown, J. H. Bartlett, M. E. Barlow, H. B. Barlow, J. D. Butler, S. O. Curtis, John Cady, B. W. Chase, U. S. Caswell, C. H. Chase, R. A. Damon, W. L. Dazett, R. F. Fletcher, M. F. French, A. C. Fitzgerald, J. G. Galt, G. Gerry, J. L. L. Harmon, C. S. Jenkins, R. J. Klinger, C. H. Kimball, A. Kenfield, A. B. Lovell, H. L. Lewis, E. P. Marshall, A. H. Morrill, E. W. Mearns, H. F. Morrison, A. Nook, N. A. Norton, James Nichols, H. P. Packard, J. H. Pillsbury, A. J. Paine, J. N. Richards, F. P. Reed, A. F. Shaw, Geo. S. Simpson, E. H. Smith, W. H. Tower, W. T. Tuckering, C. C. Vossner, O. Whitney.

J. P. Mager, Agent, 28 Bromfield St., Boston.

Church Register.

QUARTERLY MEETINGS.

